

ECHOES FROM AFRICA'S SHORE

The Christian Recorder
By H. H. Knight, President of Southern
Institute and Leader of the Liber-
ian Annual Conference Delegation
to General Conference.

My Dear Editor:—This comes from the land "where Africa's sunny foun-
tains roll down their golden sands."

We are pleased to mention the growth of the A. M. E. Church and the spread of the Gospel of Jesus Christ on the west coast of Africa.

The Church out here is arising, showing her strength, and putting on her beautiful garments. All are not-
ing the magnificent steps taken by this "Gentle Lady" conceived in the womb of "Mother Bethel" more than 98 years since. Out here she is des-
tined to shine with new radiance and perpetuate her lustre until she be-
comes the State Church as well as the Foster Mother of hundreds of thou-
sands of natives, who are stretching their hands to God through her instru-
mentality. These pleasing, elating and inspiring conditions have come abouters, these extenders of African Meth-
through the sacrificing efforts of our odism, you have suffered enough, missionaries sent out from America, come home.

and those who have since entered our ranks on this side. In a great sacri-
fice to herself has the mother Church sent and maintained missionaries who have been a tremendous help in the hands of God toward the uplift of merit. Darkest Africa. Some of the early pioneers of African Methodism died on the field; others are yet permitted to live to see the dawn of a better day in missionary enterprise.

It occurs to us that the great Cen-
tennial of African Methodism cannotas good soldiers of Jesus Christ, and and surely will not be complete with-
out due homage being rendered andconvenience, unhealthy climatic con-
tribute paid to the precious memoriesditions, in perils by land and sea, of those who contributed much inthey have not earned the right to treasure and life, and to those whocome home and enjoy better domestic yet continue to contribute men andcomforts and taste some of the ease life itself for the redemption ofthat goes along with an American Africa.

To my mind the General Confer-
ence will be as imposing as the Coun-
cil Necia or many other Church Councils of note. It shall convene at a historic place, and be heard in the church where rest the remains of the Sainted Allen. How many, O, how many, shall stand at the tomb of this Sainted Negro Founder and utter with bated voice, "requiescat in pace." What solemn and precious memories are associated with the cycles of ages that has elapsed since Allen struck his blow for religious liberty. There will be scenes that shall touch the heart of the hardest.

Yet what scene could be more pa-

thetic, grave and touching at the en-
suing Conference than to see the long line of battle-stained warriors who have taken part in the conquest of Africa for Christ.

"These valiant hearted men who are not afraid to die."

Should Bishop Turner survive until that day, how glad the old Roman, the permanent organizer of the Con-
ferences on the south and west coasts of Africa, shall be when his eyes be-
hold again the sun that is shining in Africa; again he shall see the travail of his soul and be abundantly satis-
fied.

Bishops Coppin, Smith and Shaffer shall give their attention when the bugle of the African soldiers' sounds, for they know only too well that sound and have stepped to its music many times. When the bugle sounds again the curtains of the eternal world shall be lifted, and as Bishops Heard and Johnson report, the voices of the departed heroes and heroines who fell in the thickest of the fray out in Africa, and the voices of Grant, Her-
rick, Sarah Gorham and Fanny J. Coppin shall unite with the sympa-
thies of hundreds of delegates, bish-
ops, general officers and laity, saying to these tried and true dispensers of the Gospel of Christ, these race lead-
ers, these extenders of African Meth-
odism, you have suffered enough, missionaries sent out from America, come home.

Then the mighty tomb of Allen shall shake, and the old man shall in spirit form walk about in Zion and bless his children for the spirit of harmony and the recognition of merit.

Indeed, in my humble judgment, these men have proved themselves heroes, have worked strenuously and faithfully for the extension of the Church and the uplift of the race. Surely they have endured hardships as good soldiers of Jesus Christ, and after eight years in a land of in-
convenience, unhealthy climatic con-
ditions, in perils by land and sea, they have not earned the right to come home and enjoy better domestic comforts and taste some of the ease that goes along with an American District, and be reunited to their loved ones, I don't know what they have earned.

What kind of a Babylonian cap-
taincy is the Church trying to inau-
gurate? Both of our African Bishops are well advanced in years. Bishop Heard has just passed the three-score mark, yet they are strong, capable and acceptable men, and should they be brought into a more favorable cli-
mate their lives might be prolonged to render the Church service.

If we have an itinerant system in the Church, let it apply to the bishop-
ric as well as to deaconate or elder-
ship in our Church. Let us treat all our bishops alike and give them equal chances to exercise their gifts

and graces in all parts of the Church. Jesus Himself once said, "It is better to save life than to kill."

If then, the climate is against the health of these good and valuable men; if their families, because of delicate health cannot be with them to administer the comforts necessary to them in their advanced years; if the climate is against them; if they have proved themselves to have done good work here under tremendous disadvantages and possess the ability to do as well as any of our present bishops; if the Church out here is de-
manding younger men, who can travel more and endure more expos-
ure during the terrible rainy season, and last of all, if these bishops have asked us to give them a rest from the rigors of the climate, let us be con-
servative, but beyond all else, Godly, and grant to these two loyal bishops the desire of their hearts.

CLIPPING FROM A SOUTH AFRICAN EXCHANGE

The following clipping from a South African paper shows the high esteem in which our good Bishop Johnson is held by those in his field of labor—Editor's Note.

Bishop Johnson has returned to Cape Town from Bloemfontein, where this year's Annual Conference was held.

From all reports there is no doubt that the Church is continuing to make progress, despite the war, and the unrest in this country.

Delegates from the furthestmost corners of South Africa were pres-
ent, bringing in reports which must have gladdened the heart of Bishop Johnson and his co-workers. The great need of the Church is, of course, more properly trained men. That difficulty will in time be over-
come. Yet, even with this drawback, it is wonderful what a hold the Church now has on the colored peo-
ple and natives of this country. This is due mainly to the work of Bishop Johnson, who has endeared himself to the hearts of the colored people and natives of this country. We hear that the Bishop's second term is about to expire. For seven years he has given up all comforts to rough it in this country for the sake of his Church. It would almost be too much to ask him to come back for another term of four years. We wish to assure him that if he returns he will come to a people who love him, and where his great services are recognized even by those who are not members of his Church.

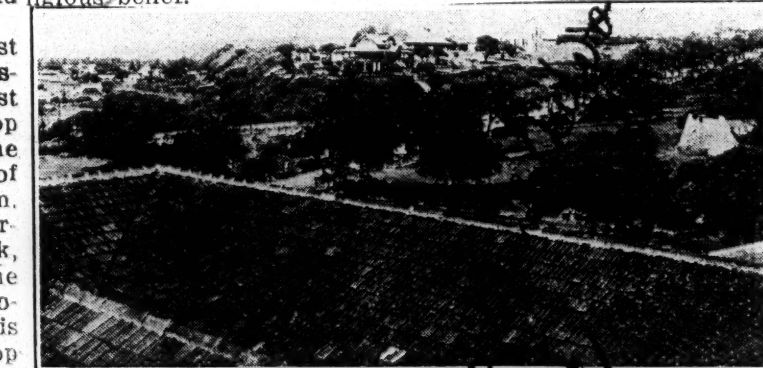
Since going to press we learn that Bishop Johnson leaves for America by tomorrow's mail. We wish him bon voyage.—Exchange.

REV. H. N. HOWARD TELLS OF MISSIONARY WORK

Says That Negroes, If Treated Kindly, Make Very Agree-
able Companions.

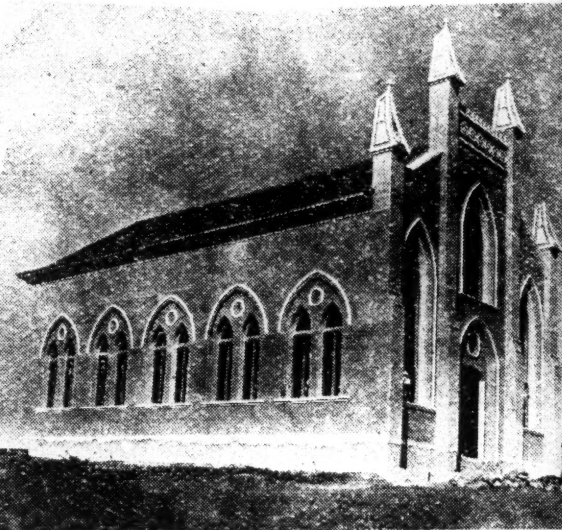
The Rev. Herbert N. Howard spoke last night at the Newfield Meth-
odist church before an unusually large audience. The Rev. Mr. How-
ard has spent more than five years as a missionary in central Africa and told many interesting incidents that befell him while in performance of his work.

He said that the life of a mission-
ary was not hard and that numerous good times were enjoyed in the com-
pany of negroes. "We may teach the negro our religion," he said, "but there are many things that he could teach us to our advantage. Windows are never closed in that country and doors are always left unlocked. We never fear theft of any kind, and if treated with a little respect, the ne-
groes are the best companions in the world." He told many other interest-
ing occurrences in connection with the race and outlined their work and re-
ligious belief.



METHODIST EPISCOPAL MISSION COMPOUND, LOAN-
DA ANGOLA, AFRICA.

From Left to Right the buildings are: school house (now used for a church); the New Hartzell Church; Women's For-
eign Missionary Society's Girls' School, property worth \$50,000.



HARTZELL METHODIST EPISCOPAL CHURCH,
LOANDA, ANGOLA, AFRICA.

The New Hartzell Church in Angola.

In recognition of Bishop Hartzell's significant work in Loanda, Angola, and as a fitting expression of the love and esteem in which he is held, the new house of worship, soon to be completed, will be known as the Hartzell Methodist Episcopal Church. It is an interesting fact that this is the first really ambitious Protestant church to be built in the great colony of Angola, where Romanism has held sway for over five hundred years.

The Hartzell Methodist Episcopal Church was begun January, 1914, the day after the new law went into effect authorizing all denominations to build churches. Under the monarchy we were not allowed to build anything that had the exterior appearance of a church. The Town Council determined that we should have a dignified edifice, and their engineer co-operated with us in every possible way to accomplish this. When finished, it will be one of the best buildings in the city and will give prestige to our mission work in Loanda.

All the material was purchased from the Loanda market. The woodwork is of American pitch-pine and the walls are of stone and lime. The roof is covered with the best of French tiles and the floor is to be of Mosaic tiles. There are 30 large windows and three large doors. The three front gable windows are to have steel frames and to be of colored glass, as also the transoms of the other windows. There is a large audience room, two large class rooms and a gallery 40 feet by 25 feet. By means of folding doors the class room may be made a part of the general assembly room. The church will accommodate 1,000 people. It measures 75 feet by 40 feet inside and has a front height of 60 feet.

The outside entrance will consist of a large platform elevated by four steps, while the inside entrance is to have a corridor 25 feet by 7 feet. More than a year of hard labor has already been put upon the edifice.

This enterprise has been carried on under the direction of the Rev. Robert Shields, Superintendent of Angola District, who through friends has secured more than \$4,000 toward its successful development.

The Methodist Episcopal Mission at Loanda has grounds that cover city and twelve acres. It overlooks both the sea, and has a fine avenue on two sides. This property, which is valued at \$50,000, includes the Mission House, schoolhouse, now used also as a church, our still unfinished church edifice, and the Woman's Foreign Missionary Society Grills' School.

Missions, Foreign - 1915

Our Newest Mission in Africa

Bishop J. C. Hartzell

By the signing of our Congo Mission, another step has been taken in putting Africa on the map of American Methodism. This interesting event occurred January 2-4, 1915, at Kambove, Central Africa, in the Belgian Congo region, by rail 2,500 miles north of Cape Town.

The worst rainy season South Africa has seen for twenty years was in progress, and because of the war martial law was supreme. But the trip was made in comfort with sleeping and dining car all screened against mosquitoes and tsetse flies. My American passport, often vised, answered many questions. The railway washouts were, as a rule, behind, or, if ahead, repairs had been made before we arrived.

There is new Belgian Congo. The old, with its native atrocities—the half of which have never been told—is past and gone forever. Under the leadership of a wise and heroic king a new era has come, an era of peace and justice and commercial and moral outlook.

Here is land one-third as large as Continental United States, with over ten thousand miles of navigable rivers, peopled with more than 15,000,000 of the great Bantu native races, and with mineral and agricultural wealth beyond estimate. The copper belt includes at least twelve thousand square miles. Already great mining and smelting works are in operation at Kambove and Elizabethville. They are only beginnings, but represent great expenditures. British and other capital is abundant and the work is directed by American copper experts. The Cape to Cairo railroad will soon be a hundred miles beyond Kambove, on its way to meet the line from Cairo and Khartoum. Rhodesia lines already carry ore to Beira on the East Coast, while another line is half built, extending from Lobito Bay on the Atlantic Coast. The United States gives the world eighty per cent of its copper. In the near future, Africa will be the next largest producer of this mineral. There are 6,000 white people in this colony, of whom 4,000 are Belgians. I get these figures from the Secretary General.

This territory for centuries witnessed the awful tragedies of the African slave trade. From Zanzibar on the East Coast, and from Angola on the West, for hundreds of years representatives of this fiendish traffic overran what is now the Belgian Congo. This is a part of the vast territory over which Livingstone poured out his soul in agonizing prayer to God and made his heart-breaking appeals to the Christian world that the hellish traffic

might be ended. Thanks be to God the traffic is ended, and now descendants of those stolen and enslaved, and some who were stolen when young, are returning to the land of their fathers. Some of the latter return Christians. Not a few of these have been prepared to teach and preach in the American Board Schools in Southern Angola, and in the Scotch Presbyterian Schools in Nyasaland. Some hundred miles north of our Mission the Methodist Episcopal Church, South, under Bishop Lambuth, has inaugurated a vigorous work. Some day our sphere of activity will blend and side by side, or united, we will battle for the uplift of these millions.

The territory of our new Congo Mission is approximately three hundred miles east and west and four hundred miles north and south. In this sphere our three Protestant centers are the only ones. This large area lies in the southern and most helpful part of the great Belgian Empire. Seven years ago the Rev. and Mrs. J. M. Springer went home on a furlough from Rhodesia. They traveled by rail from Umtali to Broken Hill, fifteen hundred miles, and then on foot twelve hundred miles to Malange, our farthest inland station in Angola; thence to Loanda on the sea. On this extensive journey, each wrote a book, and during the Africa Diamond Jubilee in America, in 1909, Mr. and Mrs. Springer told multitudes of people what heathenism means in Central Africa, and emphasized God's call to American Methodism to send the Gospel. Mohammedanism is competing for this territory. At one center are one thousand Moslems well settled and propagating their faith. A large part of the mine laborers are Mohammedans.

In February, 1910, the Springers were sent out to this new field, followed by the prayers of the church, and especially of those givers who had pledged enough to maintain the work for five years. The results demonstrate constant providential leadership. We are in favor with the government, and the sympathy and help given to Belgium, by America, during these months of appalling calamity will increase national interest in our Mission. Land titles are being adjusted. Buildings and equipment already amount to \$5,250. The Fox Training School is well begun. The Katanga Methodist book store cleared \$200 in 1914. The church membership is 89. At Kambove, the center of the copper belt, and at Elizabethville, the capital of Katanga, there will be thousands of natives of many tribes and languages, hungry for the Gospel. Mr. Springer has translated and the British Bible

Society has published one Gospel in the chief native tongue. There are now six missionaries in the field. Dr. and Mrs. A. L. Piper were welcomed to their station a little further north, by the king and three hundred of his people. This was an event in the capital of the great Lunda empire. Rev. and Mrs. R. S. Guptill, with headquarters at Kambove, will superintend the work, while Mr. and Mrs. Springer are absent in the United States on furlough, telling the home church the story of this wonderful field.

CIVILIZING DISTANT

ISLANDERS TOO MUCH

A Burden Imposed on the Black Men of Tahiti by Well-meaning but Injudicious Missionaries

The dangers of superficial conversion and mere ritual unrelated to the conduct of life are set forth very clearly in a remarkable "History of Tahiti," which Dr. Alfred G. Mayer, of the Carnegie Institution of Washington, is contributing to the pages of the Popular Science Monthly. About a century ago it was an uncommon thing for a Polynesian monarch to forsake his nature gods in order to gain the help of the missionaries against his enemies. The weak and dissolute Pomare II of Tahiti, banished by a rival to a little Elba, 5 miles by 10 in area, saw a great light, burned his idols, and with the help of the missionaries overthrew his foe and was re-established in power. The experience of Thakombau, of Fiji, and George Tubcu, the Tonga chief, was not dissimilar.

There is no question as to the immense good that was done to these South Sea Island savages by the laborious self-sacrifice of plucky, lonely bands of religious workers, who often risked their lives and, like the Pilgrims, had the Bible in one hand and a musket in the other. The misfortune is, that in the imposition on the natives of European modes of thought and labor, and even of dress, a great deal that was aboriginal and characteristic, and still wholly innocuous or even beautiful, was crowded out.

Doctor Mayer says, "How different this history might have been if along with instruction respecting the lives of Adam and Eve, Abraham and Sampson, the missionaries had replaced the native arts." Initiative was discouraged, as in the Ellice and Gilbert Islands today, and elsewhere in Polynesia there was a heavy fine for not going to church, and the penalty for working on Sunday, if a second offense, was to make a road 660 feet long, the same as that was provided for incitement to rebellion. The helpless dependence of the Tahitian natives was illustrated, when in 1838 the French frigate Venus appeared to demand from the 13-year-old Queen Pomare IV a fine of 2000 Spanish dollars

and a salute of 21 guns. The Queen, who took in washing, had to borrow the money from foreign residents, and the French commodore was obliged to provide the powder, as there was only enough on the island for five guns.

Under civilized "encouragement," the wonderful wood carvings, the embroidered mats, the basket work, the manufacture of the large canoes of state have disappeared and many of the natives are reduced to a condition of cringing subservience. Industrial salvation for the islanders lies in "manual training and technical schools, patterned upon the general plan of Booker Washington's Tuskegee institute. Above all, markets must be sought and developed for the wares and produce of the natives." Thus will the inheritance from the labors of our pious and devoted forebears be conserved and utilized, instead of dissipated upon the symbols and ceremonies of religion, and the specious veneer of civilization.

Allen's National News Bureau,
252 West 53rd Street.

She NEW YORK, Dec. 28.—It is interesting to see the self-sacrifice that is possessing many of our young people in Christian work. One of the growing signs is the readiness with which many of our young people are answering the call to Africa. Among the latest recruits to the Dark Continent is Mr. and Mrs. Reginald Peters, formerly of Cambridge, Mass., who on last Wednesday sailed for the Gold Coast where they go as missionaries.

They go as representatives of the A. M. E. Zion church and of the New England conference of which Bishop Walters is the head. Mr. and Mrs. Peters are two of the most beloved young couple of the Zion church, and were members of the Rush A. M. E. Zion church of Cambridge. They were ardent workers in that church, and the church will lose two of its most influential workers. Mrs. Peters is a graduate of the English high school of Cambridge, and won a scholarship to Boston University of which she did not accept. She taught Sunday school, and was for sometime superintendent of the Buds of Promise. For the past years she has been engaged in social settlement work under the direction of the Eastend Christian Union. Mr. Peters was a practicing lawyer of Cambridge and was doing well in his profession. Mr. and Mrs. Peters will take charge of the connectional school of the Zion church. Mr. Peters will serve as principal and Mrs. Peters will have charge of the girls. They plan to be gone about three years. When seen at the residence of Bishop Walters last week these young people were enthusiastic over their journey. Mr. Peters was ordained last Sunday by Bishop Walters.

Methodism in Rhodesia Africa

She has gone to the front. She is fighting a hard battle. She suffers some reverses, but she is confident of but one result. God is marching on. His kingdom is being set up in Rhodesia. There are many adversaries who are always resourceful and persistent. We hope for the day soon when the different denominational regiments will go against the common enemy with a common understanding and plan. Even today ammunition and men are not wasted in the civil war of doctrinal differences. There is an unwritten understanding to "strive not about words to no profit." We are planning for a Rhodesia Missionary Conference in June at the historic Zimbabwe Ruins. This includes all protestant missions within the territory. Even the Church of England graces the conference with the counsel of "The Church."

Methodism in Rhodesia has six centers with fourteen white workers on the field and seven on furlough. Beside this forty-one native workers, under small salary, are maintaining this number of lighthouses where they are teaching five days in the week, preaching three times on Sunday, and holding morning and evening prayer, the year round.

There are, in all, fifteen hundred and seventy-five full members, sixteen hundred probationers, and four thousand and five hundred unbaptised adherents. Three thousand and five hundred are enrolled in Sunday Schools which are supplied with the International Lessons in the vernacular. Four thousand and two hundred are enrolled in day schools, which are supplementary but meet the present need.

The East Central Africa Mission Conference met at Old Untali January 20-30, Bishop Joseph C. Hartzell presiding. There were but six of the eleven conference members in attendance. In the conference there are twenty-three other workers of whom eight were present.

This small company did some big things. The conference was divided. Rhodesia Mission retains the former name, the East Central Africa Mission Conference, while Inhambane Mission is dignified with the name of the Portuguese East Central Africa Mission Conference. Conference faced the embarrassing problem of a deficit of \$5,000 and of caring for the present work. This they met by the sale of some land, a loan from the Board of Foreign Mission, and by a voluntary surrender of salary by both the white and native workers to an amount aggregating \$3,000. This was done from a living salary, but gladly even in the face of increased prices of food supplies. No one was willing to surrender ground taken, all were glad to sac-

This has made possible the reopening of work at M'Toko, forty miles beyond our most northern position and the starting of new work at Makaha Mines, forty miles still further where there are a small number of whites and a goodly number of natives with no Christian privileges of any kind. Samuel Gurney, our medical missionary, leads in this advance.

Christian character building is our task. The black man's mind is being enlightened by primary instruction in day school, his hands are being skilled by industrial training, while he grows "in grace and in knowledge" of Christian experience and service. Though it will be generations before he comes to the "stature of a full grown man in Christ" yet he is "going on unto perfection."

WOMEN DISCUSS MISSION CAUSE

Nearly Ten Thousand Dollars
Sent To Africa By Parent
Mite Missionary Society
Of A.M.E. Church.

Detroit, Mich., October 22.—Plans for extending the influence of the Parent Mite Missionary Society of the A. M. E. Church are being discussed at the sixth quadrennial session of the body, which opened at Bethel A. M. E. Church, Napoleon and Hastings streets, yesterday. The convention will continue until Monday, when officers for the next four years will be reelected and installed.

The session has attracted prominent women from all sections of the country, all interested in the cause of missions. Bishops B. F. Lee, C. T. Shaffer and Evans Tyree are in attendance.

The annual address of the president, Mrs. Mary F. Handy, which was delivered this morning, was a general review of the four year's work. She told of the society's having sent \$9,600 to West Africa during the past four years and of \$1,200 to South Africa within the same period. She paid a splendid tribute to Mrs. Laura Lemon Turner, the recently deceased president of the Women's Home and Foreign Missionary Society of the A. M. E. Church, and urged that

efforts be made to have the society merged into theirs. The Woman's Home and Foreign Missionary Society is an offshoot of the Parent Society and was organized nineteen years ago. The Parent Society was organized 41 years ago and has raised over \$60,000 during the past four years. Half of this money was turned over to Dr. J. W. Rankin, secretary of missions, for distribution.

Memorial services for Mrs. Turner, the late Mrs. Amanda Smith, a noted character, Mrs. Fannie J. Coppin and for Mrs. Sarah Tanner, for many years treasurer of the society, were held today.

Among those who were on the program are: Mrs. Jennie Day, of Virginia; Mrs. Ida M. Allen, of Michigan; Mrs. Statia B. Edwards, of Philadelphia; Mrs. M. E. Oaks, of Missouri; Mrs. Lillian Crow, of Oregon; Mrs. R. V. McLin, of Florida; Mrs. Edna Woodson, of Ohio; Mrs. Leanna Snowden, of Kentucky; Revs. James M. Henderson, Robert W. Bagnall, Robert Bradby and Joseph M. Evans; Mrs. Rose DuPorte, Mrs. B. A. Cole, New York; Mrs. Maud Gentry, of Kansas; Mrs. Margaret P. Hill of Baltimore; Mrs. Dora Murray, of Ellicott City, Md.; Mrs. Emma J. Roberts, of Philadelphia; Mrs. K. Bertha Hurst, of Baltimore; Mrs. H. B. Green, of Missouri; Mrs. M. S. C. Eckett, Mrs. B. F. Lee, Mrs. Pauline Woodfork of Kansas; Mrs. J. M. Palmer, of Philadelphia. Mrs. Annie E. Waddeleton, of Washington; Mrs. Emma C. Ransom, of New York city; Mrs. Minnie L. Gaines of Baltimore; Mrs. Christine Smith; Mrs. Sarah J. Anderson, of Ohio; Mrs. Lida Stewart, of Illinois. Mrs. Dovie Clarke, Mrs. Nora F. Taylor, J. M. Mokone, of South Africa; Mrs. Mary Henderson, of Ontario; Mrs. Isabelle Temple, of Pittsburgh, and Mrs. B. A. Clark, of Philadelphia.

Letters from Bishop J. Albert Johnson and W. H. Heard describing their respective work, will be read this Saturday. Rev. James M. Evans will preach the quadrennial missionary sermon this Sunday morning. A platform meeting will be held at night, with Mrs. K. I. Tilghman, Miss Hallie Q. Brown, Mrs. S. J. Anderson and I. C. Steady, of South Africa, as the speaker.

A. M. E. MISSION BOARD MEETS IN BIBLE HOUSE

In calling to order the Home and Foreign Mission Board of the A. M. E. Church in the chapel of the American Bible Society, Wednesday morning, Bishop Charles Spencer Smith of Detroit, Mich., said the European war was a menace to foreign missions, giving it at least fifty years' set-back.

"God does not suffer a permanent vacant place in nature," said Bishop Smith, "and the present war finds on the firing line the artists, poets, sculptors, statesmen and thinkers of the continent and when the war is ended there will be many vacancies that God will fill from some source, and I believe it will come from the darker races."

He referred the decision of the Supreme Court of the United States touching the 13th Amendment, showing its relation to missions. His address was timely and full of wisdom and sound advice.

The Rev. I. L. Johnson, of Greenville, S. C., conducted the meeting of the board, and called showed the following present: Bishop C. S. Smith, Detroit, Mich.; President, Bishop H. Hurst, Baltimore, vice president, J. W. Rankin, Brooklyn; Secretary, J. M. Evans, Jersey City, N. J.; S. S. Morgan, Richmond, Va.; J. W. Williams, Cincinnati, Ohio; N. I. Strickland, Chicago, Ill.; N. C. Bares, St. Joseph, Mo.; W. D. Johnson, Plains, Ga.; J. H. Johnson, Greenville, S. C.; J. W. Washington, New Orleans, La.; J. A. Lindsay, Memphis, Tenn.; S. Jenkin, Fort Worth, Texas; S. Cocoa, Florida; C. R. Tucker, Oklahoma City, Okla.; T. A. Smyth, Chicago, Ill. Mrs. Mary F. Handy of Baltimore, Md., and Mrs. Laura L. Turner of Atlanta, Ga., were regrets that they could not be present.

Following the opening Bishop Smith appointed committees and made a short address announcing officially the death of Bishop H. M. Turner, and presented Bishop Hurst, who spoke.

Prof. John R. Hawkins of Washington, D. C., financial secretary of the A. M. E. Church, and the Rev. R. C. Ransom, New York, editor of the A. M. E. Church Review, were introduced.

Dr. J. W. Rankin submitted his annual report. There had been a falling off in his department during the fiscal year ending March 31, and he appealed to the members to respond to the call of the cause of missions. The receipts amounted to \$50,734.46; expenditures \$48,345.58; balance \$2,388.88.

The new year is at hand